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MARCH 1, 1905

THE PASTORAL IDEAL—THE LAITY

In our last issue we spoke of the Pastoral Ideal in reference to the clergy, and closed by suggesting that the day of its realization need not necessarily be far distant. It is possible, right here and now, in the midst of this age of organization and business, for a clergyman to become a true pastor, giving himself to the preaching and teaching of the Word and the constant pastoral relation with his people. It is possible. Whether it be realized depends upon the laity. Here follow, therefore, some suggestions to the laity.

In the first place, the laity must feel keenly the desirability of this ideal. They must hunger for the spiritual food which meditation and study and close touch with individual hearts can alone bring. They must insist that such an ideal shall be their priest's; for they should never forget that the clergy are very human, are very easily led into a kind of work which apparently counts for so much and yet is really both easier to do and of less value. A new organization, flourishing, growing—that is something everyone can see. It is tangible, visible progress. Patient study and constant prayerful ministration—that is intangible, invisible in results. It is vastly harder to do well. Therefore, to do the former is a constant temptation to a clergyman, that very human being. The congregation has then to let its minister feel that the people are behind him in his efforts to realize the highest; that they not only are supporting him in them, but urging him to them. But, in the second place, this positive attitude involves a negative. The congregation must be ready to give up expecting their rector to do a great many things which are ordinarily expected of him. Not long ago the Bishop of New York fainted at some public gathering. The occasion was made a text for pointing out the strain put upon Bishops and other public men by the demand that they shall be present on all kinds of unnecessary occasions. Every parish in a diocese wants the Bishop to rejoice with it in every event of parochial importance. It forgets the limitations of human strength. In a much less degree the same thing is true of a parish and its rector. If there are the right relations between them the parish naturally wants the rector present at most things that occur. It forgets the limitations. A rector may go to everything; but if he does he and the parish must count the cost. The cost is the loss of spiritual power and the real pastoral relationship. The parish must then endeavor to help the rector by not expecting him to attend all kinds of meetings, nor holding him responsible for every petty detail of organized work. We know of more than one parish where there is this consideration. Let their number increase.

What we have said concerns the laity at large, but it applies with a special directness to the members of the vestry. It is right that a rector should be a member of the vestry and that from him should come that leadership in suggestion and interest in all the business concerns of the parish which any body looks for from its president. He should know how the parish stands financially. He should plan for its future. He should be alive to all its interests; but that does not mean that he should have to exercise a personal supervision over business details. That is the work of the lay members of the vestry. It is for them to worry when the money does not come in, and labor to get it. It is for them to take oversight of the buildings. It is for them to attend to the thousand and one details of parish business. By doing that part of the work faithfully they not only uphold the rector's hands, encourage him, stimulate him, but they set him free for that ministry of the Word which he alone can fulfill.

Thus the pastoral ideal is not alone for the clergy. Each parish, each vestry, each layman and laywoman can have a share in realizing it. If it is like priest, like people, it is equally like people, like priest. A parish molds its rector just as a rector molds his parish. A congregation can make its pastor a care-worn superficial business *"hustler."* It can make him a real curate of souls, a priest and mediator, a prophet glowing with the heavenly vision.

THE GREAT REVIVALS

Some years ago Prof. Harnach of Berlin, the great church historian, in speaking of the often-feared decline of religion in this age, remarked that he read the signs of the times differently. In his judgment, what we had to fear during the present generation was not a great decline of religion, but a great and sweeping revival of it—so great and so sweeping that with all its good there would inevitably come terrible extravagances and irrational outbursts which Christian people would dread. During the few years since that remark was made there have been many indications of an increasing interest in religion. The sweeping revival has not come; nor yet the extravagances, but there has been a steady growth of power. In America all statistics have shown a much more rapid increase of professed Christians than of the population as a whole. In the higher thought the agnosticism of a generation ago is distinctly passing into a spiritual view of the world. Among the less educated classes, the blatant infidelity which claimed the lecture platform at that time seems to have no successor.

And now the eyes of the whole religious world are, or ought to be fixed with interest upon the great wave of revivalism which seems to be fast spreading over at least the English speaking nations. Wales has been kindled from end to end by a flame of religious interest. London is now alight at its very center; and the spark runs hither and thither through all England. In America several of the great religious bodies have been long preparing, and the first fruits are beginning to appear. As we write, the paper reports a town of 10,000 people where but a handful remain unmoved by the new spiritual life. On the Pacific Coast, here and there great meetings are being held, and within a few weeks Oakland and San Francisco will begin to feel the effect.

TWO IDEALS FOR LENT

It has long been the fashion for this Church to watch all such movements with a good deal of indifference, if not of scepticism. Since the days of the fathers at

Jerusalem, it has always been hard for those who love order and regularity to acknowledge that God may "give them the Holy Ghost" by means of some irregularly commissioned Paul. The very conditions of our early history in America tended to a quiet, unemotional kind of religion, although in very truth we believe a deep kind.

But we have felt the need. Our call to a wider Catholicity in type has brought us inevitably in contact with the need of what are commonly called revivals. The "Missions" which are now held so frequently through the Church are merely parochial revivals. But as yet we have not as a Church given ourselves to any united movement in this direction. Perhaps it is not yet true that we should. Perhaps we are not ready. Perhaps we can do little else than open our hearts and our eyes, see and feel what is going on about us and share in all good results as God gives us grace.

And yet there is one thing we might do. Lent is a kind of annual "revival." We often call it such. We know that there comes a great deepening and strengthening of our religious life by its means. But do we not, for the most part, hold pretty strictly to the principle that Lent is of chief value to those who are best prepared, to devoted Communicants; and, that for the rest, it may serve to rekindle the interest of the large body of lax Church people? Do we not hold a parochial, or at the most, a Church ideal? And is there not another?

Would it not be possible to make each Lent a season during the first part of which there should be a deepening of the life of those who already profess Christ and then, as Holy week draws near, each parish with its new power and all its God-given strength, go out—out beyond its own members to seek the unchurched, to bring them in, to touch them, to "convert" them? What time more fitted to bring to a man the realization of the solemn issues of life than this time in which Christ died for us?

We may not as a Church be ready to push forward into this great "revival" movement which does seem to be coming with power; but surely all our Church life and habit would urge us to make some wider use of the privileges which we possess.

SEVENTH MISSIONARY DISTRICT.

LOS ANGELES LETTER

The event of prominence in religious circles in Los Angeles is the evangelistic campaign conducted by a number of evangelists under the leadership of Rev. J. Wilbur Chapman, chairman of the Evangelistic Committee of the Presbyterian Church. The city has been divided into districts and simultaneous meetings are held daily and nightly. Thousands are in attendance, indifferent to the weather or the inconvenience of the hours. Many buried church letters, we are told, are being brought to the light, and many are professing their intention to live the Christian life. The theological background of the preaching is thoroughly conservative, not to say antique, and the force of the movement in the light of this fact illustrates how untouched the masses of the people are as yet by the types of thought that have become a mental necessity to the large part of the educated world.

Two of the important churches of the Diocese are facing the exigencies of a change of rectorship. Christ Church, Los Angeles, is soon to be vacated by the retirement of Rev. Dr. Dowling, as well as of the assistant minister, Rev. Chas. W. Naumann. The prosperity of Christ Church has been so closely identified with the personality and the attractive preaching of Dr. Dowling that the prophet upon whom his mantle falls will need some courage to assume the responsibilities of the succession.

St. John's Church, Los Angeles, will lose its devoted rector, Rev. Lawrence B. Ridgely, soon after Easter, Mr. Ridgely having accepted an invitation from the Bishop of Hankow to return to his former field in China, ultimately to engage in the training of divinity students for the native ministry. His intentions were announced to his congregation not long ago in a sermon from the text: "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." The clergy of the Diocese are far from concurring in Mr. Ridgely's modest classification of himself; his removal will be a decided loss to the Church in Los Angeles. Yet it is delightful in these days when even the ministry is not untainted with commercialism, to hear of a man relinquishing one of the most pleasant parishes in the most alluring city of America (except San Francisco) for the opportunity of preaching the Gospel to the people sitting in darkness. Yet what true man in the Church does not envy him his promotion?

[The daily papers have just announced the selection of Rev. Wm. S. Saber of Lockport, New York, as Mr. Ridgley's successor.]

Bishop Johnson has been holding during the winter a series of conferences with his clergy with reference to religious conditions in the Church at large and in the Diocese, especially looking to a more effective use of the opportunities of the approaching Lenten season. The clergy have been asked to make a special study of the Epistle to the Ephesians, with a view to using the results of their study in the systematic instruction of their people during Lent. Plans are also being made by the Brotherhood of St. Andrew for short daily noon time services for business men to be held during Lent in some place convenient to the business center of the city.

The Bishop and the Diocese rejoice this winter in the completion of the new building at the Good Samaritan Hospital, which with its sick telephone system, surgical appliances, diet kitchens, roof gardens, sun porches, electric monitor and ventilating systems, is now one of the very best equipped hospitals on the Pacific Coast. It has one hundred beds, the earnings from the higher priced ones being used to support free beds, which are available by the poor, irrespective of class or creed. A children's ward with eight beds has been completely furnished by the Young Woman's Missionary Society of All Saints' Church, Pasadena.

The Bishop, as Corporation Sole, has bought for the Church of the Neighborhood Settlement two lots with cottages adjoining the church property on the side street. The cottages have been moved to another lot, where they are held for rent, and a rectory is about to be built with large rooms and porches that can be used in the social work. A clothing bureau has recently been opened in connection with this mission and is meeting a great need. All departments of the work, including the Sunday School and the evening service, give promise of a future of influence for the Church in this district.

SALT LAKE.

Very cordial relations are rapidly being established between the new Bishop and the Jurisdiction, as evidenced by the following extract from the Salt Lake "Monthly Monitor":

"After being more than a year without a Bishop in this district, we are glad to have Bishop Spalding. Frank, brave and kind, he is buckling on his armor for the work in this difficult field and is winning the love and confidence of all with whom he comes in contact. Our clergy will co-operate with him heartily, and our church people will support his loyally, and he will go on building grandly on the foundations laid by the devoted Bishops, clergy and laity who have gone before.

"Apostolic succession is something we are thankful for, but we are more thankful when we see linked with it, as in the case of Bishop Spalding, the apostolic spirit."

A banquet in honor of Bishop Spalding was given on Thursday evening, February 2, of which the Dean writes "It was a great success, a very pleasant affair, with nearly a hundred guests."

SACRAMENTO.

St. Paul's Church, Benicia, celebrated its semi-centennial jubilee on Sunday and Monday, February 12 and 13. There was a celebration of the Holy Communion each day and other services at which sermons were delivered by the Bishops of Sacramento and California, the rector of the parish, the Rev. Isaac Dawson, and the Ven. John A. Emery, Archdeacon of California. There were also historical and congratulatory addresses by the Senior Warden of the Parish, Mr. A. Dalton, who has been connected

with the parish through all the fifty years of its history; by the Very Rev. A. L. Burleson, Dean of Santa Rosa; the Rev. Caleb Benham, a former rector, and by the Rev. Messrs. Hawken and Baker, neighboring clergy. There was special music for these services, and well rendered. And there were the refreshments for the body, which made a most grateful feature of the social reception.

Altogether it was a most happy occasion, and we are glad to add our word of congratulation, only regretting that space does not allow us to quote fully from the sermons and addresses. We append the special Prayer of Thanksgiving set forth by Bishop Moreland for all the services in connection with the semi-centennial:

SPECIAL THANKSGIVING.

O God, the King eternal, who alone givest to men the breath of life, and alone can keep alive in us high purposes and holy desires, we offer Thee our grateful thanks that it has pleased Thee to create this parish of St. Paul's Church and bestow upon it a half century of continuous life.

We praise and magnify Thy holy name that Thou didst put into the hearts of Thy faithful servants to erect this edifice to Thy worship, that through Thy Church's hands Thou hast brought many souls to Thee, taught them by Thy Church's mouth, fed them with Thyself at Thy Church's altar. We glorify Thee for the lives that have been changed, uplifted, sanctified by the work of this parish during fifty years. We thank Thee for the good examples of faithful pastors and devoted members who have witnessed here for Christ, and been the choice vessels of Thy grace in their day and generation. We commend to Thy mercy all who have fallen asleep in Jesus and been prepared for Paradise within the influence of this parish. We invoke Thy blessing upon its friends and benefactors, and all who have sought or still seek by its agency to save and help their fellow men.

We pray for a continuance of Thy divine favor and mercy through the time to come; that Thy Church may become a greater power for good in this community, and that we Thy servants, by lives of holiness and good works, may manifest forth Thy glory and salvation to all men; all of which we ask in the name of Thy dear Son, Our Lord and Saviour, Jesus Christ. Amen.

IN THE SOUTH OF ENGLAND.

A tour through the southern counties is so full of interesting points that I wonder more Londoners do not spend their holiday thus, instead of running off to stupid watering places. About twenty miles from London lies the ancient city of Windsor, at the foot of the royal castle; a cheerful and pleasant little place. Just across the river is Eton, so that Eton and Windsor are virtually one. The old college stands about half a mile back from the bridge. The schoolrooms remain as they have been for centuries, the desks and forms being from 200 to 400 years old; and the square wooden pillars between them were made out of timber fom the Spanish Armada. These rooms are more curious than commodious. Both wood and stone are hacked with the names of former scholars, that of C(harles) J(ames) Fox being prominent. Latterly, all the name-carving is done by a professional carver, who is paid for the work. The result is of course neater, though it does not appeal to the imagination. However, some change was necessary, or else nearly everything would have been cut to pieces. The college chapel, a grand building of the Tudor style, is being re-floored, and otherwise repaired. It contains many memorials of Etonions, mostly in the shape of small brasses inserted in the stalls.

From Windsor I walked to Clewer and Datchet. Clewer is well known as the seat of the mother-house of the sisterhood of St. John Baptist, founded by Harriet Monsell, whose remains, covered by a handsome full-length brass, lie under the chancel of the conventual church. The warden introduced me to the sister in charge, who expressed much interest in the venture of faith undertaken by those who are now in charge of St. Helen's Hall, Portland, Oregon. The church just named is one of the most exquisite in Europe. The attraction of Datchet was of a very different character. I wished to see the river bank where (had the Merry Wives of Windsor been a true history) Sir John Falstaff was ducked in the Thames. A beautiful walk it is; and Datchet is a pretty village, with a neat little church. The country here for scores of miles is like a great park, interrupted occasionally with fields and villages. Windsor Park itself is 25 miles in circumference, and the oaks and beeches are surpassed only by the trees of the Yosemite Valley. The drive through park and forest, returning by Cooper's Hill, is quite unrivalled for rural beauty. I am afraid that Sir John Denham's fine poem on Cooper's Hill, written about 270 years ago, is unknown to this generation. It contains that memorable apostrophe to the Thames:

"O could I flow like thee, and make thy stream
My great example, as it is my theme;
Though deep, yet clear; though gentle, yet not dull;
Strong without rage; without o'erflowing, full."

Reading is a flourishing old town, with two or three good churches, and the ruins of a great abbey, destroyed by order of that most odious of monarchs, Henry VIII. The walls of the dormitory still remain, and parts of the cloisters; but the abbey church, as the object of special hatred, was razed to the ground, and what was the nave is laid out partly in flower beds. The old church of St. Lawrence contains a memorial window to Archbishop Laud, who (I think) was born in the parish.

From Reading we proceeded to Salisbury, a quaint and ancient city, known also as Sarum. The cathedral is a noble specimen of XIII century Gothic, standing in an exceedingly beautiful close, planted with grass, and containing fine oaks and cedars of Lebanon. The unbroken view of nave and choir, whether seen from the west door or from the Lady Chapel, is admirable. The altar is set out at a short distance from the retable, which holds the cross, the two candles, and four flower vases in fine earthenware. Here I may remark, that I see no reason why the vases should always be of brass. Handsome china vases, of proper color and shape, look fully as well, and are more easily kept in order.

The services on the Eleventh Sunday after Trinity were far short of what they might have been. It is true that the choir boys had gone off on their customary holiday; but so ancient and venerable a church, even at its lowest ebb, ought to afford something more than six singing men, two apparitors and three clergymen, all straggling in without a crucifer. Mattins and evensong were well sung, and the sermons were good; but the Holy Eucharist was celebrated in a shabby manner, without a note of music, a mere corporal's guard of people being present. The Dean of Salisbury (who, by the way, holds episcopal rank, and wears a pectoral cross) ought to look to this "Sarum use," and to stand upon the old paths.

My next points are Wells, Glastonbury and Exeter.

RICHARD H. THORNTON.

NOTES

A six-seat pew in Grace Church, New York, was sold the other day for a year by auction for $1,550—just short of $260 a seat. What the occupants of the seats will pay does not appear, probably not less than $300 a sitting, as it was only the right to let that was put up to auction.

The Protestant Episcopal and the Methodist Episcopal Bishops (Bishop Mackay-Smith and Bishop Foss), with the leading ministers of the Presbyterian and Congregationalist Churches and Jewish Synagogues, and other clergymen of Philadelphia, have formed themselves into a committee to begin an attack on the civic rottenness of their city by working for a law to provide for the personal registration of voters and putting a stop if possible to the ballot frauds which have heretofore baffled all attempts of the citizens to remedy the flagrant corruption which has made infamous the conduct of public affairs both in city and state.

The diocese of Rochester, England, celebrated on the festival of St. Andrew (the patron saint of the cathedral) the thirteen hundredth anniversary of its foundation and the consecration of its first bishop, Justus, by Augustine of Canterbury. King Ethelbert's charter to Rochester may still be read, with a recital of the lands he gave to endow it, and it is a significant witness to the continuity of the English Church that after the lapse of thirteen centuries some of these lands are still in the possession of the Dean and Chapter of Rochester.

A number of graduates and undergraduates of Harvard University are forming a missionary society for evangelistic work in the East. Yale started two or three years ago a special mission to China, to be supported by Yale undergraduates and alumni. President Roosevelt is chairman of the advisory committee of the Harvard society.

FROM THE ANNUAL ADDRESS OF THE BISHOP OF CALIFORNIA

The House of Churchwomen—Legacies—Apportionment and Proportionment—Anniversary Aspirations

The House of Churchwomen.

Turning now to our more purely diocesan matters, probably one of the most important to come before us is the report of the commission appointed at the last Annual Convention to prepare a canon pursuant to the constitutional provision then made for the House of Churchwomen. It may interest you to know that when in the House of Bishops we were going up to say individually our good-bys to the Archbishop of Canterbury, he asked me if I would stop a moment after adjournment for the day. When I did so I found that he wished to inquire as to this very measure, of which he had in some way been informed. I mention this simply as indicative of an interest in the matter considerably wider than the diocese. The report will be found to bear the characteristics of a pioneer spirit in carrying canon law into a field not hitherto occupied in our American Church. It is both courageous and cautious, courageous in not being daunted by counsels of timidity which are always to be reckoned with in progressive action, and cautious with the consciousness of the need of great care and patience in moving on untried paths. Moreover, it is obvious to any one who gives the matter thought that many practical questions cannot be anticipated, but must be solved as we go. Accepting the report in this spirit, the way will be left open for future development and self-interpretation on the part of the House of Churchwomen, and I shall be much mistaken if with the more formal voice it will give our good Churchwomen, we do not find ourselves much the gainers by hearing from them expression on such questions as divorce,—in which certainly their sex, as a sex, has no inconsiderable interest,—claims of the Church upon social leadership in such matters as Lent observance, social gambling, Sunday-keeping and Sunday-entertaining, and like questions, in which our Churchwomen exercise far more influence as a general thing than our Churchmen. And our House of Churchwomen can be depended upon in these and kindred questions to be our counselors, true and sound and womanly in their formal and collective capacity as are the typical Churchwomen of our houses.

Legacies for Our Church and Charitable Institutions.

The Standing Committee on Church Charities will at this Convention lay before you a compilation which I believe will serve a valuable purpose to our institutions in the diocese. That committee, through its chairman, has carefully prepared a handbook giving clear and concise information about the scope and need of each, together with proper legal forms for bequests. It is proposed to distribute these handbooks not only among our people, but among such members of our California bar as may be willing to file them for reference when consulted by those who may be inclined to make provisions for our institutions in their wills. Each year is showing added interest in this respect, and since the last Convention several of our institutions have come into the possession of amount which, though for the most part not large, have been highly valued and show increasing attention on the part of our Church people to such remembrance. The institutions have the valuable endowment of the "Charities Endorsement Association," and all are "making a conscience" of their work, as any one can see by personal inspection. The handbook will enable any one to fully inform himself as to each one, and may it bring them all adequate endowments as the years go on! The Protestant Episcopal Old Ladies' Home being in especial need of large bequests, that as soon as may be its endowment may reach the $100,000 needed to enable it to attain its full measure of usefulness. And one notable provision of another sort is the gift of a five hundred dollar bond by a member of Trinity Church, San Jose, to be used toward the training of some native child in China. We have the means, and when properly interested and satisfied I am disposed to believe the heart and intent among our California Church people to be liberal with our institutions and our work as with their own expenditures.

Apportionment and Proportionment in Giving.

And this carries me on to speak of offerings for our Church work at home and abroad, parishwise and otherwise. In common with the rest of the Church, we have had the word "apportionment" freely used in our vocabulary of finance. We have fairly well learned what it means,—that it does not mean a tax assessed, but a suggestion of an amount to aim at in helping on Church extension both inside and outside of our diocese. It is simply an attempt on the part of those charged with the progress of the Church to answer the question which might easily arise, "What is my fair quota in the campaign?" It is only the prudential law of estimates applied to Church as to other enterprise. Estimates are seldom infallible, and almost always allow for variations, and those who do the apportioning are by no means always either mind or condition readers. They can only practically say to the diocese or congregation, as the case may be, "Now, do you not think on your scale of doing things you could try to raise so much, if such another will try to raise so much?" It may sometimes seem like a counsel of perfection, owing to local disabilities. It may now and then not be able to avoid a lack of discrimination. The publishing of lists of acknowledgments cannot well be done without having it appear that all have not been able to come up to the standard, whatever be the effort and the explanation. But if all will recognize that it is in the direct interest of system and sound method, that it is only suggestion, and that the very last thought in it is to din or discourage, and try it so far as they are able, it will be found, I believe, a real help, especially when it is carried kindly and zealously from the total of the apportionment to the congregation and distributed in some simple way among the many individual givers. And if such individual givers once try faithfully what might be called the further method of personal proportionment, they will seldom lack the means to meet any fair apportionment. Proportionment is only an apportionment by each one's conscience of what he should give back to God out of all that God gives him,—some regular ratio to income, be it small or be it large, some habitual offering scaled by salary or by profits rather than by solicitations. If every loyal Churchman and Churchwoman would sit down and conscientiously so proportion the actual income, there would be more than enough to meet all apportionments. And, my dear brethren of the clergy, speaking for myself and out of my own consciousness of shortcoming in this respect, must not we ourselves personally take more of a lead in this proportionment with our own incomes before we can expect the wider habit of it we would wish from our people? I do not forget the close management so many clergy are bravely exhibiting to make ends meet at all, nor the many noble unnoticed instances of the clergy punctiliously setting apart a certain percentage of meager salaries in fulfillment of this proportionment; but allowing for all exceptional conditions and all faithfulness to the duty, I may be allowed for one to express my conviction (1) that all true apportionment must have this proportionment to supplement it, conscience must crowd more than any committee, and (2) that the very best way for us of the clergy, bishops, priests and deacons to lead our people to the high plane in the whole matter is throughout our American Church, everywhere, to try ourselves as clergy in our personal habits of giving to live more fully up to that key-position in the whole motto—"All things come of Thee, O Lord, and of Thine own have we given Thee."

Anniversary Aspirations.

If I so speak to you of high animating ideals, my dear brethren of the clergy and laity, it is because the nearly fifteen years of closest knowledge of the diocese has taught me hopefully to do so. We do not lack problems and proofs of our human infirmity, we are far from being able to count ourselves as having apprehended our wealth of opportunity as a diocese; but unless I utterly misread conditions with which I ought to be familiar, the diocese to-day, in all that goes to make up sound strength, has a better vitality than at any time since I have known it. For this I thank God, and thank all the faithful laborers of the clergy and laity, those who have gone to their rest as well as you and those you represent in the length and breadth of the diocese. But as we turn our faces to the future, may I venture to unfold to you three things that out of the fifteen years come to me as aspirations for the diocese in which, with your interest and help, I believe substantial new progress can be made toward ideals.

1. More and more have I learned to lean upon the friendship and counsel of the Standing Committee, and as your chosen representatives I propose to avail myself of this privilege in looking to them as a *quasi* cabinet, to share with them beyond mere canonical prescription of *status* the thickening questions of a progressive diocese, and to call their aid so far as is practicable to matters of administration, that can be the better committed to such "sacredness of united counsel."

2.—I have asked that all the congregations may have their delegates admitted to this Convention irrespective of canonical arrearages in order that I may note for all what I believe to be the present opportunity for all to discern the same Holy Spirit in the very diversities of operation that may have hitherto not been without their concern. The differences all are the differences of earnest men. The views are really visions, whether they look toward an ancient ritual and authoritative systems of dogma and discipline or toward pressing new conditions and questions of contemporary thought and religion. Let us have the greatest possible liberty and love for earnest effort in any direction. There could be no more gratifying mark of the fifteen years than an era of mutual recognition of consecrated purposes in all directions, forbearing harsh or unbrotherly thought and word, and bidding Godspeed to the one picketing any frontier of the Church in any direction for its extended influence and action. Sensitive loyalty to the diocese as a whole, the taking part in Conventions and Convocations with a free and courteous forum for all will do not a little to further this and to deepen our diocesan *esprit de corps.*

3. And finally, can we not have a concerted movement throughout the diocese to make an especial quickening during the coming year of the pastoral visiting of the flocks? Many are scattered in isolated places. Let the Convocations take methods to try to reach them. Many of the clergy find that a thousand and one calls upon their time have kept them from even an annual round among their parishioners. Out of some considerable pastoral experience, I have never seen reason to question George Herbert's wisdom, for even the twentieth century, in his "A house-going parson makes a church-going people." Will not the clergy one and all make it a point during the coming year, unless hindered by sickness or other positive disability, to try to have the home of every parishioner visited at least once, taking the whole list systematically and thoroughly? I am confident it will tell upon our baptisms, our confirmations, our communions, and our Church attendance as no other one thing will.

If in these ways any are minded to join with me in noting fifteen years of mercy and of blessings which have come to me from Almighty God, we may well hope for strength to meet the years to come, few or many, with their dawning opportunities; more than that I could not ask.

Your gracious action at this Convention has forestalled the request I had here written that recognition of the anniversary be confined to remembrance of it in your prayers and at the altars on the next Festival of the Nativity of St. John the Baptist. And I concur in that action the more fondly because I believe that the animating purpose of any observance of the anniversary may be made to count up the mercies and show forth the praises of the Heavenly Father, whose blessings and years are without end.

THE NURSE.

I lay my hand on your aching brow,
Softly, so! And the pain grows still.
The moisture clings to my soothing palm,
And you sleep because I will.

You forget I am here? 'Tis the darkness hides.
I am always here, and your needs I know.
I tide you over the long, long night
To the shores of the morning glow.

So God's hand touches the aching soul,
Softly, so! And the pain grows still.
All grief and woe from the soul He draws,
And we rest because He wills.

We forget,—and yet He is always here!
He knows our needs and He heeds our sighs.
No night so long but He soothes and stills
Till the dawn-light rims the skies.

Charles P. Cleaves — in the Outlook

CHURCH HOME FOR BOYS.

To the Board of Managers, Church Home for Boys:

Gentlemen: I take much pleasure in submitting this, my report for the Church Home for Boys, for the year ending January 31, 1905:

The total number of boys cared for during the year was 52. The monthly average was 23 boys. Seventy-two applications were received from boys who could not be accommodated because of the crowded condition of the home when the application was made.

The boys cared for originated as follows:

At Home	12
Juvenile Court	10
Associated Charities	5
City Churches	2
Street	6
St. Matthew's School	2
Armitage Orphanage	4
West Oakland Home	1
Nursery for Homeless Children	1
Parents	7
S. P. C. Children	2
Total	52

Of the boys cared for during the year and not now at the Home four were sent to other institutions, two were sent away on account of laziness and twenty-three were placed with families, sent to the country or left to take work that would not permit their continuing at the Home.

There are now twenty-three boys in the Home who are employed as follows:

Railroads	3
Wholesale hardware	3
Candy factory	1
Stained glass works	1
Foundry	2
Music house	1
Carriage factory	1
Tin shops	5
Saddlery shop	1
Tailor shop	1
Electric works	1
Printing office	2
Gas fixture house	1
Total	23

There has been no illness among the boys other than colds or other slight ailments.

Fourteen of the boys have bank accounts with me and three have savings bank accounts.

The finances of the Home are shown as follows:

Cash on hand February 1, 1904	$ 180 86	
Cash from boys	2995 30	
Cash from subscribers	400 50	
Cash, other sources	18 70	
Total	$3595 36	
Rent for year		$ 420 00
Water and gas		89 65
Laundry		100 95
Wages		906 90
Food, etc.		1834 19
House repairs, etc.		232 68
Total		$3584 37
Cash on hand to balance		$10 99

Cost per month to maintain boy..... 13 21
Cost per month, per capita, boys and help..... 10 45

During the year past the boys have supplied 88 per cent of the cost of maintaining the Home.

I desire to call your attention to the building now occupied by the Home. In many ways the work is handicapped by lack of proper apparatus and conveniences. The need of a new building is great. There is an unequaled opportunity for good work in a new building especially constructed for the needs of boys. I most earnestly urge that this matter be given attention. In closing I desire to express thanks for the many kindnesses and the donations of money and goods that have been sent to support this work of the Church for Boys.

Respectfully, J. C. ASTREDO, Supt.

THE PACIFIC CHURCHMAN

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "Tthe Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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CALENDAR.

3. Friday. Fast.
5. Sunday. Quinquagesima.
8. Ash-Wednesday.
10. Friday. Fast.
12. Sunday. First in Lent.
17. Friday. Fast.
19. Sunday. Second in Lent.
24. Friday. Fast.
25. Annunciation of Blessed Virgin Mary.
26. Sunday. Third in Lent.
31. Friday. Fast.

PERSONALS.

The Rev. R. E. Lee Craig has been transferred from the diocese of California to that of Mississippi.

The Rev. James Henry Darlington, D. D., Rector of Christ Church, Brooklyn, N. Y., has signified his acceptance of the bishopric of Harrisburg, subject, of course, to the action of the Bishops and Standing Committees throughout the Church.

The Rev. C. S. Fackenthall of San Luis Obispo, has been transferred from the diocese of New Jersey to that of California.

The Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont, has been invited to go to Japan to deliver a course of lectures and to meet inquirers at different centers.

The Rev. Dr. S. D. McConnell of All Saints' Church, New York, who has been in the active ministry for thirty-five years, will shortly resign his rectorship and make his permanent home on his farm, Sunset, on Miles River, Talbot county, Md., a few miles from Easton.

The Rt. Rev. William Edward McLaren, D. D., L.L.D., D. C. L., Bishop of Chicago, entered into the rest of Paradise on Sunday, February 19th.

The Rt. Rev. R. H. Weller, D. D., Bishop Coadjutor of Fond du Lac, will conduct a mission in the Church of the Advent, San Francisco, from March 3d to 12th, inclusive. Services are arranged for 6:30, 7:45 and 9:30 a. m., and for 4 and 8 p. m.

CLERICAL SEMINAR.

The Clerical Seminar met for the annual dinner at the Occidental Hotel, January 23rd, 6:30 p. m. A larger number attended than ever before, and the evening was passed very delightfully. Besides the discussion of an excellent dinner there were speeches on topics of general interest, and an interesting paper from the Historiographer, sketching the previous life of the Seminar.

The officers elected for the coming year are Rev. E. L. Parsons, President; Rev. J. O. Lincoln, Secretary and Treasurer; Rev. L. C. Sanford, Rev. Wm. Higgs and Rev. C. T. Walkley, Literary Committee, and Rev. W. A. Brewer, Historiographer.

The regular monthly meeting was held in the Occidental Hotel on Monday, February 20th, when the first paper was read on Sabatier's "Religions of Authority," by the Rev. D. Charles Gardner, the title being, "The Problem — The Catholic Doctrine of the Church." There was a very good attendance and a lively discussion followed the paper.

DIOCESAN NEWS.

Alameda.—Christ Church. — The Rev. W. N. Guthrie, rector, who has been lecturing in connection with the University Extension Work of the University of Chicago, has recently finished that work for this winter and returned to his parish in Alameda.

A course of sermons on "The Church and the Modern World" has been delivered on Sunday mornings during the absence of the rector, and another course on "Periods of Church History" on the Sunday evenings.

Randsburg.—The General Missionary of the Diocese of Los Angeles, the Rev. Joseph McConnell, writes to the Bishop of California that he recently visited Randsburg and held a service in the church there, securing pledges of enough to cover expenses of a service once a month. Mr. McConnell proposes, with the Bishop's consent, to hold an occasional service there. He writes that "a fire and a strike have sent most of our people out of camp. The church is becoming forsaken, and windows are broken. I visited seven families."

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We are selling at special sale, for *Easter delivery*, Altar Crosses, Desks, Rails, Vases, Processional Crosses, Litany Desks, Fonts, Covers, Hymnal Sets, Hymn Tablets (numbers and seasons in colors,) Alms Boxes, Alms Basins, Tablets in brass or bronze, Candelabra, Pulpits, *a fine lot of brass Eagle Lecterns*—almost anything in Church Furnishings. All warranted, best quality. Sent on approval. Send postal for catalogue.

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OFFICIAL NOTICE AND DATA.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

Convention of 1895—"We earnestly recommend that stated offerings shall be made for this fund annually on Quinquagesima Sunday or the Sunday nearest thereto that may be convenient."

We give to Missions, which is the WORK of the Church, let us also give to the General Clergy Relief Fund, which is for the pension and care of the WORKERS of the Church.

To give to send men to the front is good, but "pure religion and undefiled" does not forget those who have also been at the front.

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For all Thy reverend servants, Lord,
Who long have served and bravely borne,
Who well have taught and wrought Thy word,
Whose virtues still Thy Church adorn,
We bless Thee, and implore Thy grace."

Be sure your offering is sent, General Clergy Relief Fund.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D. D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph. D.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p.m
Fridays, Litany at 11.
Holy Days, Holy Communion at 11 a. m.
1st and 3rd Sundays, Holy Communion at 11.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Rev. A. E. Bernays, Curate
Sunday, Holy Communion at 8.00.
Morning Prayer at 11,
Evening Service at 7:45.
Litany, Friday at 11.
Holy Days—Holy Communion at 11.
Sunday School at 9:45.

ST. LUKE'S, corner Van Ness Avenue and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M. D. Associate Priest.
Rev. William Edward Hayes, Curate.
Rev Cecil M. Marrack, Junior Curate.
SERVICES:—Sunday, Holy Communion at 8. Holy Communion on first Sunday of month also at 11.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30. Boys' Bible Class at 10.
Holy Days—Holy Communion at 10.
Thursdays—Holy Communion at 8.
Prayers, daily, except Mondays, at noon.
Fridays—Litany at 10. Instruction at 7:45 p. m.

ST. JOHN-THE-EVANGELIST, 15th St. nr Valencia
Rev. L. C. Sanford, Rector. 120 Julian Ave.
SERVICES:—Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday. Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, Cor, 24th and Potrero Avenue.
Sunday School, 2:30 p. m.
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Diocesan Meeting.—Monday, March 6, 2:30 p. m., Cathedral Mission, Second and Folsom streets, San Francisco. Speaker, Miss Paterson, on the "Japanese Mission in San Francisco. A good attendance is especially desired in the interest of the winter's work. All women cordially invited.

A Meeting of Diocesan and Parish Officers is called for the same day and at the same place, 1:45 p. m. All branches in the neighborhood will please see that they are represented.

Marin County Meeting, Thursday, March 2, Holy Innocents' Mission, Corte Madera, on the arrival of the 1:45 p. m. ferry. Speakers, the Rev. M. D. Wilson, on "The House of Churchwomen"; Mrs. Lawver, on "The Triennial." All churchwomen and girls in the vicinity are invited.

The Quiet Day announced for the 24th will be held instead on Wednesday, the 22d, in St. Luke's Church, San Francisco. Conductor, the Rev. J. Wilmer Gresham.

United Study Course in Lent. — As recommended by the officers in conference during the Triennial, the Church Missions Publishing Company has issued a course of "Six Lessons on Alaska," which we hope many of our branches may use at their weekly Lent meetings. The leaflet which forms a text-book for the course is supplemented by a series of helps—separate leaflets on each of the topics suggested. Price, 75 cents. Order of Miss M. E. Beach, 211 State street, Hartford, Conn.

A large and enthusiastic gathering greeted the Secretary at her annual formal visit to the Berkeley branch on the afternoon of Friday, the 24th of February. At this, the regular monthly meeting, the progress of the work was reported, and the story of the Boston Triennial found eager and sympathetic hearing.

St. John's Guild, San Francisco, has become a branch of the Woman's Auxiliary, Mrs. Charley Wood, 35 Hardy street, Secretary. This new branch begins well by arranging to take the United Study Course of "Six Lessons on Alaska" at its Lent meetings, which will be occupied in sewing for the Alaska boxes.

We recommend especially to branches working for Alaska, the Study Course noted above.

READINGS FROM SHAKESPEARE.

Mr. Marshall Darrach is reading a course of three plays of Shakespeare at Steinway Hall, 233 Sutter street, this city. The sale of tickets is for the benefit of All Saints' Church, and therefore the readings have a peculiar interest for church people of the community.

Mr. Darrach's interpretation of Shakespeare shows the deep understanding and sensitive insight of a scholar, and it is set forth with the best art of elocution. His recitals in San Francisco last winter commanded the admiration of audiences that crowded the hall. Public entertainments of this character may properly have the commendation of the Church. They make for what is best in the life of the mind.

The course consists of three recitals. The first, "The Merchant of Venice," has already been given. The second is appointed for Thursday afternoon, March 2d, at 3:30. The play is "Twelfth Night." The third recital will be given on Saturday morning, March 4th, at 11 o'clock. Mr. Darrach will then read "A Midsummer Night's Dream." The price of admission is seventy-five cents.

LENTEN SERVICES.

San Francisco.—United Services have been arranged as usual to be held on the Wednesday evenings of Lent at 8 p. m. . The preachers have been appointed by the Bishop, as follows: The Rev. David Evans, Rector of Grace Church; the Rev. T. C. Walkley, Rector of St. Paul's Church, Oakland; the Rev. F. W. Clampett, D. D., Rector of Trinity Church; the Rev. Edw. L. Parsons, Rector of St. Mark's Church, Berkeley; the Rev. J. Wilmer Gresham, Rector of Trinity Church, San Jose; the Rev. N. B. W. Gallwey, Rector of the Church of St. Matthew, San Mateo; the Rev. B. M. Weeden, Rector of St. Luke's Church. All the services will be held in Trinity Church, corner of Bush and Gough streets, San Francisco. The topics are left to the preachers to choose. Arrangement of dates has not yet been made.

These services offer an opportunity for what our Bishop calls a "demonstration in force," both of clergy and laity, and we earnestly hope the opportunity may be taken advantage of both conscientiously and thoroughly. We are frequently reminded that many indications point to an outpouring of the Holy Spirit in gracious measure in the near future. These services may be our opportunity. Let us see that we fail not in our part.

LAMP-FITS.

How do you know what chimney fits your lamp?
Your grocer tells you.
How does he know?
He don't.
Do you then?
That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

MISSIONARY COMMENT

LEADERSHIP

Leadership means responsibility. No man, or body of men, should ever be willing to accept a position which involves leadership, until they have reckoned, and are ready to assume the responsibilities that are synonymous with it. Failure here means disaster to the cause in hand and reproach and humiliation to those "found wanting." There never, in late years, has seemed a time when the moral and religious situation called so loudly for leadership and for lack of it stood so helpless. The cry of to-day is "WANTED, A MAN." The press is daily demonstrating the moral chaos and obliquity of our civic center and leaders. The story from the state capitol witnesses to the same kind of condition. The morning's paper announces that the chief of police and his men are "stirred over the increase of crime"—and if *that* be true—then conditions must be bad indeed. Who will deliver our city—our State from this reproach? To whom shall we look? To whom *should* we look for moral leadership? It is hardly necessary to answer that question. The Church of God, everywhere and in all ages—as an individual parish or as the Church at large—when faithful to the responsibilities of her commission has proved the leader—the effective leader—the victorious leader against all conditions that offended morality. If the Church fails to-day in leadership there is a cause for it, and that cause is a lack of appreciation on the part of her leaders of the scope and importance of her commission.

To follow out in detail any discussion of leadership along the lines suggested above is out of the question now in this department. They are indicated merely to point out the *effect* on the community at large of a church that neglects its opportunities through a failure to appreciate its responsibilities. True, once in a while a note is sounded from some pulpit, but its efficacy is measured aright by the dead silence and inactivity that follows it—"a sounding brass and a tinkling cymbal." We call to mind five years ago when in the great Eastern Metropolis our church sounded a clarion note and every man responded—the whole city being shaken, and the bastile of municipal corruption crumbled to the ground. That is all part of the "great commission" of the Church.

PAROCHIAL LEADERSHIP

While the geographical bounds of our charter reaches to the "uttermost ends of the earth," and its message is for "every creature" in "all the nations," yet it is true that for a large number of rectors it is a life's work for them to "reach to the uttermost ends of their parish." Parochial leadership is not solved when a rector is elected and called to a parish—even when every service is faithfully held. A leader is one who LEADS—who is ALWAYS ahead of his parish and his people—ahead in ideals and their scope, ahead in plans and methods of work, ahead in sanity and spirituality. We have seen many parochial programs, some of which were noble and excellent, others enough to make angels weep, and others still which made us regret that the *Pacific Churchman* had made no provision for a funny column, for we hate to lose "good copy." Above all, a leader must be an enthusiast. By enthusiast we do not mean the geyser-like kind that spurts spasmodically with rush, noise and bluster, even to great heights, only to fall to as great a depth and make a desert everywhere it reaches. By enthusiasm we mean that which is like the mountain stream. It springs to its mission, and steadily and persistently pursues its course, welling up behind every obstacle, silently increasing its strength until it overflows and rushes on, carving out new channels until it reaches its ocean home. Its course is marked by life and helpfulness, evidenced by green pastures and floral display. We mean that a rector to be a leader must be a faithful, plodding, persistent day-in-day-out man, one who is not stayed or discouraged by obstacles, but overcomes them. One, who,

"Though men may come and men may go,"

will be found steadily pursuing his course and working out his plan. Illustrations have been abundant of late, proving that the lay forces of our parishes are only awaiting a strong leader to fall into line with any forward movement. The need of our parishes to-day is for rectors who cannot only report at a year's close that its obligations as a parish have been met, but, also, that every individual in his parish has been led to see and assume his part and duty in meeting that obligation. For instance, the meeting of the missionary apportionments by a parish is a great thing, but it is not the greatest. It is infinitely more important for the parish, no matter what sum is raised, that it represents the response of every individual of the parish to what they have been led to see was their duty and privilege. There are many of our wealthy parishioners who are wearied of bearing burdens which ought to be shared by others according to their ability. One generous contributor, in response to a recent request for one hundred dollars, said ,"I can as readily, and am willing to give five hundred dollars as one hundred if I ought to do it, but I don't want to give even five dollars if somebody else ought to give part of it." We concur emphatically in that position, and we want rectors in our parishes who will by word, deed and example lead their waiting people to this ideal. The day has dawned—aye, the noon-tide of that day has come, when the test of the people in the pew for him who stands in the pulpit is MANHOOD *not* PRIESTHOOD. We need great ideals for our hum-drum work, and we need the outpouring of the spirit of faithful quiet perseverance, and we need very often to pray that prayer: "Bless us, O God, with the vision of Thy being and beauty, that in the strength of it we may work without haste and without rest, through Jesus Christ our Lord."

ANOTHER STEP FORWARD

It was a move forward when the Diocesan Convention, after debate, almost unanimously indorsed the principle of individual apportionment. As was prophesied, the amount which would devolve on the individual proved humiliatingly small. If every communicant contributed towards both Missionary Funds only *three cents* per week would be asked. Perhaps it was necessary to figure the matter to this low figure in order to demonstrate that we could *afford* it, but we earnestly hope that we will soon get away from even the thought of a *three-cent-basis* for Missions. It is God's work for God's Church and is worthy of better things. We recall again Dr. Lloyd's words at Boston: "There is no poverty in God's Church but in the minds of His Children." We need more of the mind of Christ Jesus, who was rich, even to the fullness of God, yet became poor in order that He might help others—Are we not Christ-men?

IN THE EMPIRE OF THE CZAR.

There is perhaps no international situation which is more profoundly stirring the humane and thoughtful mind than that which exists among the Russian proletariat. Goaded by atrocious misgovernment and by vicious economic regulations into a condition of chronic discontent, they have lately broken out into industrial and political revolt. Into the wide question of the relation of the governing classes to the governed in Russia we have no desire to enter, nor would the space at our command be sufficient for even an outline of its many vexing problems; it is enough to say here that nowhere in Christendom are the rights of our humanity so persistently or so cruelly invaded.

The Russian difficulty is partly governmental and partly economic; its roots lie, first, in the closing by the Czar and his advisers of practically every avenue for the expression of popular opinion, and their refusal to permit the existence of even the semblance of a representative assembly; and, secondly, in the absorption by the nobility—and in this the Czar himself and the hereditary grand dukes would seem to be the worst offenders—of nearly all the land upon the productions of which the people in the state must live.

With a view to calling attention to conditions in the Empire, there has lately been organized in this country a society known as "The Friends of Russian Freedom," which concerns itself with the dissemination of literature bearing upon the subject, its secretary being, we believe, Mrs. Alice Stone Blackwell of Dorchester, Mass. As indicative of one phase of Russian barbarity—a barbarity too revolting to be adequately characterized in human speech, but which there is all too much ground for believing the authorities deliberately permit—we reprint an extract from a leaflet furnished us by this society, from the pen of a Russian noblewoman, Madame Breshkorskaya, herself a witness of the scenes she describes during her banishment to Siberia as a political offender. She is writing of the incidents of her journey:

"A few days later we arrived at another halting place. This time it was a beautiful day, with the sun shining so brightly as to rejoice one's heart. The great gate opened before us, and we entered a large court-yard, full of women all dressed in white, with their faces painted and their hair adorned to the best of their ability. For some days the soldiers of our escort had been laughing and saying that we should soon meet a band of women condemned to imprisonment on Saghalien, to which place the Russian government transports women convicts that are young enough to have children, in order to increase the population of that desert island. But, as it takes a great many months to get there, moving from halting place to halting place, and as the convicts in Russian prisons are regarded as having not only no political rights, but no human rights, the Siberian government conceived the idea of transforming the bands of women destined to Saghalien into bands of prostitutes, to whom every officer, every functionary, every soldier, and all their friends and acquaintances, could have access at will.

"I knew nothing about it, and was greatly surprised to see women prisoners, on a journey, adorned as if for a festival. But at nightfall, when I heard cries, sobs, shouts, the coarse voices of drunken men—when I rushed to my cell window, and saw horrible scenes, impossible to describe—then I understood it all, and I thought I should go insane. And next morning at sunrise, when, worn out with sleeplessness and mental torture, I went out to get a breath of air, I saw before me, going away through the great gate, a herd of wretched women, clad in filthy rags, their faces pale and drawn with suffering. They were the unfortunate women prisoners, starting out for the next halting-place, there to be subjected to fresh degradation.

"These are the things," she adds, "that the Russian people suffer under the rule of the Czars. And that is why we regard it as not only our right but our duty to struggle with all our might and by every means against the despotism which is the supreme cause of our country's woes."

CONDITIONS IN THE CONGO STATE

In response to a request from the Congo Reform Association, of which many distinguished Americans, including several Bishops of the church, are members—we print below the form of a petition to Congress asking that an impartial investigation be made by this Government into the conditions prevailing in that unhappy part of Africa. It is, no doubt, the fact that the only representation which can be made to the Belgian Government—if any representation at all can be made by us—must be in the nature of a friendly suggestion; but at the same time the unhappy state of the natives under the rule of King Leopold is such as to call for plain protest from every humane person, no matter what his nationality. Alike in Mr. Morel's exhaustive volume on the subject, and in the debates of the Belgian Parliament itself, conclusive evidence has been produced of gross misgovernment and deliberate and appalling cruelty on the part of His Majesty's administrators; and it is not too much to assert plainly that the King is personally cognizant of the actions of his subordinates, and the royal coffers are palpably enriched by their policy of "blood and iron." How far any Government is warranted in interfering in the internal affairs of another is a question upon which diplomacy is divided; or, rather, there is little precedent for such interference except under conditions of long continued incompetence or very atrocious brutality; but it is always open for public opinion to express its feeling and register its conclusions upon any matter pertaining to our common humanity, and nothing but good can come of the fullest discussion of the existing situation. That the Belgian Government can long persevere in its present policy, in the face of the protests of Christendom, is inconceivable; and we shall perhaps have aided to the best of our ability in abating the atrocities which indubitably are being committed if we accede to the request of the Congo Reform Association and submit the appended petition to the consideration of our readers:

To the Honorable ....., United States Senator (or Member of Congress) from.....

Dear Sir—As one of your constituents, I take the liberty of writing to you in regard to a memorial now before Congress relative to the situation in the Independent State of the Congo. I respectfully request that, so far as is consistent with your judgment as to what is wise and proper, you will do what you can to secure action by our Government favorable to an impartial investigation of conditions in the Congo State. I am, very truly yours,.....

This petition, properly filled out and signed, may be forwarded to Washington by any one who is persuaded that the aims of civilization, which are claims of humanity, will be furthered by an official investigation.

IN MEMORIAM.

Another of our oldest church members has entered into rest.

Mrs. Margaret M. G. Harding passed into the life eternal at her home on Taylor street, where she had resided for nearly forty years.

She was one of the very earliest communicants of Grace Church, having been confirmed by the Rt. Rev. W. I. Kip, shortly after his arrival in California, and as such continued without intermission to the time of her death, a regular attendant. For many years she was a member of the Woman's Auxiliary. She was a woman who loved her church and the church service, a most devout Episcopalian. One of the few in these careless days who lived a Christian life in the fullest sense of that expression.

Unostentatious in her benevolence, her left hand never knowing the generosity of her right,—charitable in thought and word and deed.

Her life was so saintly and her Christian faith so undoubted, that we may feel the blessed assurance that she has gone to the home prepared for those who love and faithfully serve the Lord. Her life was full of trouble, the trouble that ordinarily crushes; but she accepted it, all uncomplaining, strong always in the strength of a faith that never questioned, much less rebelled.

No matter how great her sorrows, she was ever kindly and ready with the comforting and uplifting word for those who came to her. Her devotion to duty was sublime, born of loving trustfulness, of brave unrepiningness in the darkest hour. Steadfast in faith to the end.

She was among those who bought the pew-right when the new church was ready for occupancy, selecting the same situation in the new that she had held in the old church.

She was a pew-holder for forty-five years.

She placed the first memorial window in the present Grace Church.

She landed in San Francisco in the summer of 1849. Her funeral services were held at Grace Church on the 19th of January, 1905.

A COMPARATIVE STUDY OF SOME SUNDAY SCHOOL EXAMINATION PAPERS.

The lamentable ignorance of some of our Sunday School pupils regarding the most fundamental facts in the life of our Lord was brought to light recently in a written examination that was "sprung" upon the children of St. Luke's Sunday School. The examination was confined to the intermediate department and there were 111 papers. Only 34 answered over 70 per cent of the questions correctly. And yet these children are not exceptionally dull. In several instances they proved their ability to reason out things for themselves, and gave some very novel and original answers. The school has been warned that other examinations are to follow, and doubtless better results will be produced. The first experiment, however, poor as it was, so far from being discouraging, has stimulated both teachers and scholars to do more thorough work. The teachers realize now, as they did not before, the mistake of taking even the simplest facts for granted, and therefore will lay more stress in the future on fundamentals. As the readers of the **Pacific Churchman** may be interested to know something about the details of this examination, a general summary of the questions and answers is here given.

1. "Who denied our Lord?" 63 correct answers, 36 blanks. Others answered Judas, James, John, Paul, Luke, Jacob.

2. "Who betrayed our Lord?" 41 correct, 48 blank. Other answers: Peter, James, Moses and John.

3. "Who was the disciple whom Jesus loved?" 64 correct, 13 blank. Other answers: Paul, John the Baptist, Moses, Simon Peter, Philip, David and Judas.

4. "Who doubted His resurrection?" 11 correct, 68 blank. Other answers: Andrew, Peter, Samuel, Jacob, Joseph, John, Thessalonians and Matthew.

5. "Of what empire was Palestine a part?" 31 correct, 35 blank. Other answers: Egypt, Bethlehem, the Jewish country, Turkey, Syria, Canaan.

6. "Did the Jews like this empire, or dislike it, and why?" 42 correct, 12 blank. The question "why" brought forth such answers as this: "the people had to work too hard," "they were persecuted," "oppressed," "the king was cruel," "a tyrant," "his rule was severe," "unjust." Only 9 suggested "heavy taxes." One had "different religion." Several misunderstood the question, probably on account of the word "empire." They said the Jews liked this empire "because he was a Jew," "because he was kind."

7. "What miracle was performed at the village of Nain?" 38 correct, 46 blank. Several answers contained bad grammar, such as "rose a widow's son." Other answers spoke of girls or women who were either sick or deaf or dead. Some confounded Nain with Cana. Other answers gave "rocks into bread," "a child was born," "he cured a leper."

8. "Whose little daughter did he bring to life?" 26 correct, 46 blank. Others answered: Andrew, Peter, James, Joseph, a miller's daughter, a centurion's son.

9. "What did a little boy once do for Jesus?" 31 correct, 41 blank. Among the curious answers were: "He gave Him his lunch," "he divided three fish among a great many disciples," "he distributed food for Him," "when God performed the meal."

10. "Who foretold our Lord's coming?" 87 correct, 9 blank. The spelling of Baptist was the chief feature in the answers to this question. There were 20 variations: Babist, Babists, Babitis, Babitist, Babitist, Babots, Basist, Babtis, Babtism, Bapbist, Baptiz, Baptish, Batism, Batester, Bathis and Bathstis. Three papers had "the wise men."

11. "When Peter walked on the water to meet Jesus, why did he begin to sink?" 60 correct, 23 blank. Others gave such obvious reasons as: "because he got **fritened,**" "afraid he would be drowned," "could not do what Jesus did." One said: "because he was not **loyfal** to compare with Him." Another: "because he was happy."

12. "When the people (after the feeding of the five thousand) wanted to crown Him king, why would He not permit it?" Fifty could not answer this question. The rest suggested some very curious answers which hinted at the truth, even when they did not clearly express it. Among them were these: "He was already king," "He was king in Heaven," "King of the spiritual life, not of the mortal life," "Did not want to be King on earth," "Did not want to be that kind of a King," "Did not to rule over the people in that way," "Wanted to be King over the whole earth," "Wanted to go about teaching and not sit on a throne," "Didn't want to leave His disciples," "Because He would have to fight, and He did not want to fight," "Because He said God was King," "His Father in Heaven forbade Him," "His work was not finished in other countries," "Wanted to be liked by the common people," "Because He was sent to the world to heal people, cast out devils, etc.," "Knew He was going to die," "Knew what was going to happen," "Wanted to be a common man, and help the blind, deaf and dumb," "Too good for a king," "Wanted to travel." One little maiden qaintly suggested: "He liked His own quiet." W. E. HAYES.

CORRESPONDENCE.

All Letters for this Department must be signed by the full name of the writer, and these names must be for Publication.

WORK IN ALASKA.

To the Editor:

My attention has been called to a statement which appeared recently in some of the Church papers that during my recent visit to Boston I received a gift of $5,000 for the building of an Episcopal residence at Sitka. My stay in Boston during and subsequent to the General Convention was marked by boundless kindness, but it is only right to say that the money for the building of an Episcopal residence was secured through the efforts of many branches of the Woman's Auxiliary in all parts of the country. I have no doubt that the Church people of Boston have done their full share in this connection and would be the first to regret any erroneous statement which seemed to indicate that a considerable amount of money had recently been given to meet some of the pressing needs of the Church in Alaska.

It has been an inspiration to me wherever I have gone during the last two months to see the growing enthusiasm for Church extension, not only in Alaska, but throughout the world, even though the special gifts for the Alaskan work are not nearly commensurate with the obligations I have assumed. Much of our work, particularly in the new mining camps such as Fairbanks, where we have recently built a hospital and a church, which also does duty for a reading-room, is exceedingly expensive, owing to its remoteness in interior Alaska and the excessive cost of all supplies. P. T. ROWE, Bishop of Alaska.

Church Missions House, February 13, 1905.

WORK FOR THE JAPANESE.

To the Editor:

The following extracts are taken from a letter recently received from a missionary of the Church of England in Japan. It has occurred to me that they might be of interest to the Church at large.

He says: "The work under the American branch is going along successfully. Bishop McKim is a splendid administrator and in every way able to guide the destiny of the Church at this critical time.

"The war goes along steadily, and outside of the garrison towns one would hardly ever see anything to indicate that Japan is actually engaged in a war which meant life or death to her. The friendship of England and the United States is greatly appreciated by all the Japanese. When a stranger meets you he asks what country you belong to and if you say America or England, he will at once tell what a great help these countries have been to Japan during the present crisis.

"The press censorship is very strict, so we learn very little about the details of battles, etc., but I see by the foreign papers that you have splendid descriptions at home. I am not sure that it is all 'gospel truth.'

"I was delighted to read in the PACIFIC CHURCHMAN, which I get regularly, that the Japanese work in your diocese is progressing so well. You have a better opportunity for doing these people good than we have, for here they are surrounded by opposing friends and have all the heathen practices going on in their midst daily, while in America they are removed from all these, and if they are gotten hold of through English instruction will soon take up the study of Christianity."

Yours faithfully,

WM. CARSON SHAW.

THE AMERICAN CHURCH AND SAILORS.

To the Editor—Dear Sir:

At a time when a commission of the Episcopal Church in America is inquiring how best it can follow its Master by taking to the water, the publication, by the Society for Promoting Christian Knowledge, of the remarkable story of the Church of England *"Launching out into the deep"* seventy years ago, may be found helpful. This book tells how the ministry to windbound crews in outer anchorages began, in 1835, by a single-handed clergyman, at his own charges, unrecognized by the Church, finding large fleets of merchant ships of many nations sheltering in the open roadsteads of the Bristol channel, and how he let down the nets. Six years later, a sailing church was provided wherein to assemble the crews for worship. But twenty-two years later, numerous little services were substituted on board the several ships, and the sailing church, in 1863, gave place to a smaller decked cutter, safe in all weathers, yet capable of running alongside vessels at anchor without fouling the gear. The book, *"Launching Out Into the Deep,"* also tells how, in the course of years, it was found necessary to follow the crews into the docks, and to vigorously attack the robbers of long-voyage sailors in British ports. And how its clerical superintendent enlisted the magistrates and police, the Board of Trade and Lord Chancellor Hatherly in the strife, till the vile system of "crimping" long-voyage sailors was "scotched," if not quite killed, throughout the United Kingdom. Whilst there grew up Seamen's Institutes and churches under one roof, for recreation, companionship and daily worship, for sailors of many creeds and nations.

Spiritual provision for shipping may be divided into three categories:

1. In the smaller ports, where the parochial clergy might officiate on shipboard on week days, and their St. Andrew's Brotherhood or other Church Helpers on Sundays; the expenses being provided by others.

2. In the medium-sized ports where the shipping would give full occupation, all the year round, to a paid layman "specially set apart for this work," solely amongst seagoing men of all nationalities. Boats and Seamen's Institutes would also have to be provided.

3. In the larger ports where the shipping would call for one or more clergymen "specially set apart for this work" afloat and ashore, aided by paid laymen, besides volunteers of both sexes.

There can be no labeling of nationalities or creeds on board ship. Most foreign sailors in our ships understand a little English, and where the crew are willing to worship God at all, with a little tact and common consideration, they gladly use our Book of Common Prayer. In this book they can see for themselves that the stranger is piloting them straight, whilst it allows them to use their own tongues in the responses and singing.

The Missions to Seamen has sold, annually for 25 years, an average of 5300 Bibles to individual sailors speaking thirty languages, and Prayer Books in nine languages; besides second-hand copies given away. It gives other publications to seamen in nineteen different languages. Services are frequently held in various languages, and sometimes more than one language is used in the same service, on week days as well as on Sundays, on board ship as well as on shore.

It will thus be seen why the Lambeth Conference of Bishops, in 1897, resolved:

"That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service . . . by the ministrations of clergy specially set apart for this work."

Yours faithfully.

M. DAWSON,
Commander R. N.

The Missions to Seamen, 11 Buckingham Street, Strand, London W. C.

WINDOW FOR ST. JOHN'S CHURCH, PORTO RICO.

This window, from the Church Glass and Decorating Company of New York, is to be erected in St. John's Church at San Juan, Porto Rico.

This church was built under the auspices of the Right Reverend Missionary Bishop, James H. VanBuren. A number of gentlemen of Boston thought it would be well to enhance the beauty of the building by placing in the chancel, immediately over the altar, a colored glass window representing that eventful scene when John the Baptist publicly announced that Jesus of Nazareth was in truth the Christ, by the words: "Behold the Lamb of God that taketh away the sins of the world."

The artist has been particularly successful in portraying the scene, and happy in his composition, which in turn is charming in color. The figure of the Lord occupies the central lancet, and is, as it should be, the most important one in the composition. The figure is extremely dignified, while the head is noble and winning, and what one would expect in the Christ. The figures of John the Baptist and his disciples are almost equally as beautiful, while those of Andrew and John, especially that of John, are fully as beautiful.

The whole window is exceedingly churchly and reverential, and immediately fastens the attention of the spectator and forces him to meditate upon the scene itself.

Above the three openings containing the figures there is a very beautiful Gothic tracery.

The window is made of antique glass, beautifully painted, stained and enamelled; from every point of view it is exceedingly creditable to the artist and the constructors. It is doubtful if there are any windows in this country more interesting or more thoroughly artistic and devotional than this, which will soon grace St. John's Church, San Juan.

LITERATURE OF THE DAY.

Suggestions on Bible Reading: L. H. M. Soulsby (Longmans & Co., N. Y.; 50 cents; by mail, 54 cents).—This is an extremely useful, thoroughly practical little book. Miss Soulsby makes a much needed protest against the merely mechanical way of using the Bible—so many chapters or verses a day—read without any thought of personal application, and with less reference to the underlying purpose which links together the utterances of diverse men in widely separated ages. How many are there who read it as "the revelation of God's character and of His purpose for man," and in the light of that knowledge of Him interpret the lessons of His acts as seen in later history? There are only some sixty pages in the book, but every one of them is weighty with wise counsel for every one who wishes to gain from the Bible all that it is so capable of teaching. Further, there is more than one wise and well-thought-out plan, both for systematic study and for devotional reading also. The value of the book is not to be gauged by its size and unpretentiousness. Every one who cares for the Bible will be glad to know of it and to act upon its advice. The clergy have good reason to complain both of neglect of the Bible and of a wrong use of it. If they will bring this book under the notice of their people, we are sure that very good results will follow. We have read every sentence of the book with great care and found ample justification for all that we have said of it. H. H.

The Spirit of God in Biblical Literature. A Study in the History of Religion. By I. F. Wood, Ph. D. (A. C. Armstrong & Son, N. Y.; $1.25). The author candidly states in the preface that "the problem of the book is not, 'What is the Spirit of God?' but 'What was the Spirit of God supposed to be at each stage of its Biblical development?'" Precisely. The last word indicates with sufficient completeness that the author has been faithful to his idea thus expressed. The doctrine regarding the Holy Ghost which we suppose the Bible to reveal and to teach is not a matter of gradual revelation, as the Church declares it to be, but an issue of the evolutionary processes of the ages. Yet it might be supposed from a perusal of the book that the writer is after all only putting the old wine into new bottles, expressing dogmas formulated long ago in terms of the present. But in his summing up of the conclusions he has arrived at, Mr. Wood makes it perfectly clear that his study has nothing to do with "the personality of the Spirit in the Godhead and the Procession of the Spirit—it leaves both to 'historical and speculative theology.'" Further, as one result of his critical enquiries, he "feels compelled to withdraw the formula in St. Matthew 28:19, from the genuine words of Jesus. Needless to say, we do not recognize any such compulsion on the ground stated. With very great industry the author has examined every passage in the Old and New Testaments which refers to the Holy Spirit. We find the book is painstaking in the extreme, and if one cannot follow the author through his reasonings and accept his conclusions, we can recognize the devout earnestness he has brought to his work. But our conclusions with regard to the book as a whole may be expressed in the terms of a saying of the late Bishop Stubbs, and of an opinion attributed to him in the January number of the **Quarterly Review,** London, after hearing a sermon which was very characteristic of a certain modern school. He said, "I prefer the Gospel in its original form." The reviewer adds: "He was impatient of speculation on a revealed fact which is outside human experience, but which as revealed is seen to be a sure basis for the Christian religion, with all its ethical and spiritual power." H. H.

The Secret Woman. By Eden Phillpotts. (MacMillan & Co., New York; $1.50). The witchery of the pleasant land of Devon, its varied beauty and wonderful charm, have found an abiding lodgement in the mind of Mr. Phillpotts. In all his books there is the outcome of it in exquisite bits of word painting, which do not lose anything by comparison with the best things in the work of those enthusiasts for Devon, Charles Kingsley and the creator of Lorna Doone. Indeed, it would be hard to find anything more perfect in its way than the opening pages of this story,—the softer beauty of the lovely Coombes and Moorland streams leading up to the higher land of Dartmoor, grim in its rugged loneliness, yet possessed of an attractiveness all its own. In the midst of all this the creatures whom the author has quickened into being and endowed with passions of the strongest, play out a tragedy sad and terrible, yet relieved here and there by touches of that humor which is never absent from this writer's works, as it is never wanting in the Devon people. Whether it is pure fiction or whether it has any basis of fact, it reads like a transcript from things verily done and suffered. From the initial sin out of which the resulting evils develop, a stern doom marches on, a Nemesis slow but relentlessly sure, delivering its blows with awful unexpectedness, yet always seen to be the consistent outcome of anticedent crime and wrong. We do not care to reveal the plot of the story, but it is a powerful confirmation of the truths that the beginning of sin is as the letting out of water; that weakness of will may be as fruitful of crime and extreme misery and hopeless wreckage as the thought-out infamy of a mind wholly given to evilness. There is no sense of strain in the working out of the plot; not a thing is done, hardly a word said, that conflicts with the idea of a legitimate evolution from natural and quite thinkable causes. It is by far the best work of a writer whose work has always been much more than good. But—it is not meat for babes. H. H.

MAGAZINES.

Everybody's Magazine grows stronger as it grows older. There is a greater variety in the March number, and more of interest. Frenzied Finance marches on its jubilant way, but there is another sensation of the same kind—an equally merciless indictment of the Beef Trust. Fifteen cents is not much for so thorough a tingling of the nerves, besides all the minor thrills.—The **Delineator** has articles on Old Pewter—the use and abuse of armorial bearings. Crests and coats-of-arms seem to have a great attraction for the people who try to laugh at them. Notables miniatures, housebuilding, with plans, and also, of course, on the building of feminine structures, which the masculine mind cannot by any means comprehend. But they are very elaborate, very wonderful, and possibly—beautiful.—There are at least three articles in the **XIX Century** for February which churchmen ought to find of very special interest. A critical and discriminating review of the life of Canon Liddon by Mr. Lathbury, former editor of the **Guardian,** which, while it is critical, is supplemental also, and certainly ought to be read in connection with the Life. "The Bishops and the Reformation Settlement" is a formidable and just indictment of the "safe" policy of the English Bishops which has wrought so much harm in past days, and is both inconsistent and harmful now. "Unless reforms begin from the top, all attempts to ameliorate disorders in the Church are doomed beforehand to failure." Mr. Carlile, the head of the Church Army, writes wisely and well on "Criminal Reclamation." Music lovers will delight in the "Madrigal," with some six pages of musical setting. Lady Currie (Violet Fane) writes with her usual graphic power of Constantinople. This magazine is always full of sound, well-informed, eminently readable articles, and we wonder that the many who care for the best and only the best should neglect it. The American edition is issued by the L. Scott Publication Company, New York. H. H.

All Books Reviewed in this paper can be obtained at Lowest Prices at

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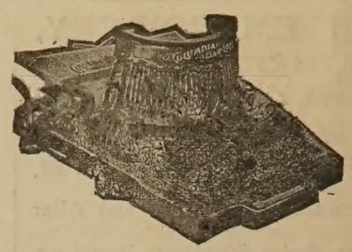

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